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By *ADAM FITZ-ADAM.*

To be continued every THURSDAY.

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To Mr. FITZ-ADAM,

SIR,

EVERY diſquiſition that tends to remove the prejudices and enlighten the underſtandings of mankind, though it may chance to come from an obſcure hand, will not be without it's admirers and advocates in this learned and truly philoſophical age. It is needleſs then to make any apology for deſiring you to print this.

I SET out in life with a good ſhare of medical ſkill, botany, chemiſtry, anatomy, and natural philoſophy; in the laſt of which eſpecially I excelled; ſeldom failing to inveſtigate the efficient cauſe of any phenomenon: and

and being ſenſible of my own ſuperior abilities, I never was ſo mean-ſpirited as to give up a diſputed point. But from two or three failures in practice, when the medicines had not the effect I intended, and indeed once when they had, in relieving a nymph at ſix months end from a diſorder which would have laſted nine, my buſineſs and my fees began to fall ſhort.

I MUST confeſs myſelf ſhocked to find merit ſo diſregarded, and determined to ſearch out what faculty there might be in the mind of man, that could induce him to treat with contempt and ingratitude any perſon who profeſſed a deſign of ſerving him. This led me into moral inquiries, in which I ſoon made ſufficient progreſs: and being perſuaded that it was incumbent upon every rational member of ſociety to communicate happineſs, as far as his influence may extend, I kept not the reſult of my inquiries ſecret, but formed a club of the thinking part of my acquaintance, to whom with the greateſt freedom I imparted my ſpeculations; and, in ſpite of prejudice, inculcated many important truths. Theſe I once thought of making more public from the preſs; but there is no neceſſity for it, ſeeing the noble and better ſort of philoſophers are confeſſedly of my opinion, and diſcard with one voice all that metaphyſical jargon, which would perſuade us to believe the immateriality of the ſoul, and a future ſtate. Our ſentiments are calculated univerſally to promote human felicity, as they free the mind from many terrors and diſagreeable apprehenſions. It certainly then becomes the duty of every one who would be deemed benevolent, to propagate, as far as poſſible, principles of ſuch manifeſt utility. But we muſt expect oppoſition to this ſalutary deſign, from thoſe who make a gain of the prejudices

of

of the world. They will never be ſo diſintereſted as eaſily to forego the great emoluments ariſing thence. And perhaps ſome thinking men (ſince moral virtues are indiſpenſably neceſſary to the well-being of the community) may judge it not quite ſo proper to looſe the vulgar at once from all ties, except ſuch as ariſe from the inherent rectitude or depravity of actions.

I HAVE a ſcheme to obviate this, to which no rational objection can be made. I acknowledge myſelf indebted to an ingenious Spaniſh author for the firſt hint; but as he did not purſue his reaſoning ſo far, either for want of abilities, or through fear of the inquiſition, I may juſtly aſſume to myſelf the merit of the invention. This author tells us, "Phyſicians ſeeing the great power the temperament of the brain hath in making a man wiſe and prudent, have invented a certain medicine, compoſed in ſuch a manner, and replete with ſuch qualities, that being taken in proper doſes, it renders a man capable of reaſoning better than he could before. They call it the confection of wiſdom." Now if there is a medical compoſition known (as from this authority we have ſufficient reaſon to believe) that will improve the rational faculties, and illumine the underſtanding, we may with equal truth aſſert, there are to be found medicines which will curb the paſſions, thoſe great obſtacles to moral virtue, and make men live according to the fitneſs of things.

THE thinking part of man being allowed to be a modification of matter, it muſt be ſuppoſed to be a part of the body; at leaſt it is ſo ſtrictly united and adherent to it, that in all things it ſuffers with, and cannot by any arguments of reaſon be proved capable of exiſting without it. Hence it will indiſputably follow,

low, that all the powers of the mind, even the moral faculties, are inſeparably connected with the temperament and habit of that body, of which ſhe is part. Inſomuch that prudence (the foundation of all morality) as well as juſtice, fortitude and temperance (the other cardinal virtues) and their oppoſites, entirely depend upon the conſtitution. It will therefore become the province of the phyſician to extirpate the vicious habits of mankind, and introduce the contrary; to ſuppreſs luxury, and create chaſtity; to make the fooliſh prudent, the proud humble, the avaricious liberal, and the coward valiant. And all this is eaſy to be done, by the aſſiſtance of alterative medicines, and by a properly adapted regimen, that ſhall be perfective of each virtue, and repugnant to each vice.

In confirmation of my ſentiments, I could quote the fathers of phyſic, Hippocrates and Galen, as well as Plato and Ariſtotle, the chief of philoſophers. But an example will be of more real authority than a multiplicity of quotations. Man will be impelled to act by thoſe appetites, good or bad, which ariſe from the habit of his conſtitution: the phyſician then who can alter his conſtitution, may make the vicious become virtuous. And moral philoſophers greatly err, when they do not avail themſelves of the ſcience of medicine, which only by changing the temperament of the body, will force the mind to reliſh virtue, and diſtaſte vice. If a moraliſt undertakes to reform a luxurious perſon, who gives himſelf up to high living and laſcivious indulgences, by treating him according to the rules of his art, what means would he uſe to inſtill the principles of temperance and chaſtity, that they ſhould take ſuch deep root in the mind, as conſtantly and uniformly to influence his conduct?

duct? He will ſet out by ſhewing him the deformity of intemperance and debauchery, and enumerating all that train of evils which proceed from ſuch courſes: and if the patient has not entirely got over the prejudices of a ſuperſtitious education, he will endeavour to affright him by a terrible detail of thoſe inexpreſſible miſeries his ſoul is in danger of ſuffering hereafter, if death ſhould ſurprize him without giving time to repent and forſake his debaucheries. After this he will adviſe him to faſt and pray, ſleep little, and avoid the company of women; and perhaps to wear hair-cloth, to macerate his body by rigorous auſterities, and keep it under by bloody diſcipline. Theſe methods, if he continues long to practiſe them, will render him pallid and feeble, and ſo far different from what he was, that inſtead of running after women, and placing his *ſummum bonum* in good eating and drinking, he will ſcarce bear to hear a female mentioned, and nauſeate the very thoughts of a ſumptuous entertainment. The moraliſt ſeeing the man ſo changed, will be apt to impute the whole to his art, and ſuppoſe the habits of temperance and chaſtity come from I know not whence, and are the effect of his ratiocination. The phyſician knows the contrary, and is fully ſenſible they proceed from the languid and debilitated ſtate of the body: for if this be reſtored to it's priſtine vigour, the patient would ſoon return to his old practices of exceſs and riot. Daily experience muſt convince us of this. What we have proved of luxury and chaſtity, will in the ſame manner hold good with regard to all other vices and virtues; becauſe each has it's proper temperament of body peculiarly adapted to it. Bleeding then and bliſtering, cupping and purging may be uſefully adminſtered in mental as well as corporal diſorders.